

Don't Frown

CYRUS P. GROSVENOR, EDITOR

multitude of difficulties, which selfish mercenary, sophistry has thrown around this simple precept, will vanish, when slavery shall have ceased to exert its blinding, perverting influence on the minds of men. And the Church!—How will she be elevated and purified, when her garments shall no more be defiled by the pollutions, and her conscience no more be burdened with the injustice of slavery. How much more perfectly shall she reflect the image of her benevolent Redeemer; and what an advancement of her earthly glory, when justice and mercy, truth and holiness, harmony and love, shall hold their undivided empire over a redeemed and regenerated world.

That those to whom I address myself may be endued with true wisdom, and



they may seek the noble end they aim at, by means worthy of its pure and exalted character, is the prayer of their

Friend and fellow-servant,

WILLIAM SLADE.  
Mr. A. Libolt, Cor. Sec. New York Young Men's A. S. Society.

#### THE OLD SCHOOL-HOUSE.

By LYDIA H. SIGOURNEY.

Once in traveling, I observed an old building, which appeared to be falling into ruins. No smoke issued from the broken chimney. No fire crossed its grass-grown threshold. The casements were gone, and through their vacant places, the winds whistled, and the rains fell.

I asked, "What is this building, which is thus suffered to decay?" They answered, "A School-House. But a part of its materials have been used to build a better one, in a more convenient spot, for the village children."

So I paused there, a little time, to meditate. And I said to myself—what a variety of scenes may have passed within these tottering walls—Where are the teachers, who in years gone by, sat in the chair of state, and ruled, and gave instruction?

In yonder corner, perhaps, was a low bench, for the little ones conning their alphabet—Those little ones have grown up, grown grey, and died. The babes whom they rocked in the cradle, have shown the same tenderness to their own babes. "One generation passeth away and another cometh."

Beneath these windows where that trim old schoolmaster looked in with all its show of green leaves, waving and gossiping in the breeze of summer—I imagine a row of young girls, with their sunny locks, knitting, and sewing—or listening with serious faces, while the mistress taught them what it was necessary for them to know, when they became women.

The snows of winter seem to spread around. The frozen pond, in the rear of the school-house, is covered with boys. The clock strikes nine. They hasten to their school. The narrow entry rings with the jingle of their skates, as they throw them down. One or two, who love play better than study, approach with more lingering steps.

Metaphors, I see, their ruddy faces as they take their seats. The master raises a stern eye at their clamor, or stifled laughter, and commands them to write their copies, and attend to their sums. But the treatise of Arithmetic is thumbed, and the Grammar-lessons curled into dog's ears, by those whose roving thoughts are among their winter sports.

Then there was the long sigh of indolence, and the tears of such as were punished. And there was impatience there, and ambition, and hope, and the kindlings of intellect, and the delights of knowledge. The master endeavors to rule each for their good as the wise magistrate restrains the people by laws.

I fancy that I behold that teacher walking homeward, weary and thoughtful, when the day was done. He felt sadness for those who did not improve, and over those who did, he rejoiced with a peculiar love.

Perhaps he repeated mournfully the words of the prophet, "I have labored in vain: I have spent my strength for nought." And a voice from heaven, answered in his heart—"Yet surely the judgment is with the Lord—and thy work is with thy God."

Old school-house! Couldst thou speak, I doubt not, thou wouldst tell me, that eminent men have been nurtured in thee; ingenious mechanics, on whom the comfort of the community depends; athletic farmers, laying the forest low, and forcing earth to yield her increase; physicians, whom the sick sufferer blesses; eloquent lawyers; wise statesmen; holy priests, who interpret the word of the Lord.

I wish that the school-houses in our country were more commodious and tasteful in their construction—more spacious and airy—surrounded with trees, or beautiful with shrubbery.

There was once a benevolent man, who went to the continent of New-Holland. He found multitudes of children, growing up, neglected and ignorant. He wished much to have them taught. But there was no school-house.

So he collected them under a spreading tree, whose branches could shelter, at least, one hundred, from the heat of the sun. He hung cards, with painted lessons among the boughs. And there he taught the poor colonists to read, and spell, and to sing.

There are very beautiful birds in that country. Many of them had nests in this large tree. So there they were flying about, and tending their young, while the children were learning below—and the chirping of the new-begged birds—and the warbling of their parents—and the busy voices of the children, learning to be good—made sweet music in the heart of that benevolent man.

Did they not ascend, and mingle with the praises of angels, around the Throne?

Ladies' Companion.

From the Paris Constitutionnel.

#### CHEMICAL AND OPTICAL DISCOVERY.

At the last sitting of the academy of Sciences, M. Arago announced one of the most important discoveries in the fine arts that have distinguished the present century, the author of which has already acquired universal reputation by his marvellous diorama—M. Daguerre. It is well known that certain chemical substances, such as chlorate of silver, have the property of changing their color by the mere contact of light; and it is by a combination of this nature that M. Daguerre has succeeded in fixing upon paper prepared with it the rays that are directed on the table of the camera obscura, and rendering the optical tableau permanent. The exact representation of whatever objects this instrument is directed to, is, as every body is aware, thrown down with vivid colors upon the white prepared to receive them, and the rays of light that are thus reflected have the power of acting in the way above alluded to on chlorate of silver, or certain preparations of it. In this manner an exact representation of light and shade of whatever object may be wished to be viewed, is obtained with the precise accuracy of nature herself, and it is stated to have all the softness of a fine aquatint engraving. M. Daguerre had made this discovery some years ago, but he had not then succeeded in making the alteration of color permanent on the chemical substance. This main desideratum he has now accomplished, and in this manner has been able, among other instances, to make a permanent chemical representation of the Louvre, taken from the Pont des Arts. M. Arago, in commenting upon this most extraordinary discovery, observed, that a patent would be by no means able to preserve the rights of the discoverer sufficiently to reward him for his efforts; and he therefore urged the propriety of an application being made to

the legislature for a grant of public money as a recompense. M. Biot, on the same occasion, compared M. Daguerre's discovery to the retina of the eye, the objects being represented on one and the other surface with almost equal accuracy.

What is the secret of the invention?—What is the substance endowed with such astonishing sensibility to the rays of light, that it not only penetrates itself with them, but preserves their impression; performs at once the function of the eye and of the optic nerve—the material instrument of sensation, and the sensation itself? In good sooth we know nothing about it. Figure to yourself, says a Parisian contemporary, a mirror which, after having received your image, gives you back your portrait, indelible as a picture, and a much more exact resemblance. Such is the miracle invented by M. Daguerre. His pictures do not produce color, but only outline, the lights and shadows of the model. They are not paintings, they are drawings; but drawings pushed to a degree of perfection that art never can reach.

One has heard of writing by steam, but drawing by sunshine (or moonshine) is a novelty for which the world is indebted to M. Daguerre, of Paris, the diorama painter. M. Arago and M. Biot, who have made reports to the Academy of Sciences on the effects of M. Daguerre's discovery, have given up all attempts to define its causes. The complaisance of the inventor, has permitted us to see these *chefs d'œuvre*, where nature has delineated herself. At every picture placed before our eyes we were in admiration. What perfection of outline—what effects of *chiaro oscuro*—what delicacy—what finish! But how can we be assured that this is not the work of a clever draughtsman? As a sufficient answer, M. Daguerre put a magnifying glass in our hand. We then see the minutest folds of drapery, the lines of a landscape, invisible to the naked eye. In the mass of buildings, accessories of all kinds, imperceptible accidents, of which the view of Paris from the Pont des Arts is composed, we distinguish the smallest details, we count the stones of the pavement, we see the moisture produced by rain, we read the sign of a shop. Every thread of the luminous tissue has passed from the object to the surface retaining it. The impression of the image takes place with greater or less rapidity, according to the intensity of the light; it is produced quicker at noon than in the morning or evening, in a summer than in a winter. M. Daguerre has hitherto made his experiments only in Paris; and in the most favorable circumstances they have always been too slow to obtain complete results, except on still or inanimate nature. Motion escapes him, or leaves only vague and uncertain traces. It may be presumed that the sun of Africa would give him instantaneous images of natural objects in full life and action.

We copy the above "Discovery" as a curiosity, without vouching for the truth of it;—it may be so, but we—  
Ed. Refr.]

#### THE PASTOR'S LIBRARY.

We love to pay our respects to a good library. We love to look at heavy folios, massive quartos, portly octavos, and so down the whole line of smaller craft. We love to see a pastor's study giving evidence that most of the great and good men of the past half a dozen centuries, have found their way into it, and stand in dense and widely extended columns, ready to furnish him with wisdom. There is something inspiring in the presence of such men, and happy is the pastor who can look about his study and exultingly exclaim, "Behold how many!"

But there are pastors who cannot glory in this. Valuable books are among the desirables, not among items of present property. So few are they in some cases, that it would not require any considerable skill in the science of quantities to be able to reckon them. If the owner were westward-bound, he might hide the most of them in a pair of saddle-bags. If his house were on fire and he could save a few more than there were persons saved in the ark, he would not be inconsolable. Some pastors are not too fond of books, we grant; for a question of ours, if we might see his library, his set here and there a broom into an expounding and explaining respecting the existence of any such place as a study, and such things as books, which would

"Light up a smile on the aspect of woe."

But we plead the cause of those pastors who have a strong and earnest desire for the means of enlightening and enlarging their minds. Our position is this, where there is not a valuable library owned by the church and accessible to the pastor, there should be formed what might be termed "The Pastor's Library." Valuable books might be purchased by the church as a body, or given by individuals, with the condition, that, though received into the library of the pastor, they are designed to be connected with the pastoral office, and to be transferred to the man who should fill it from time to time. A few years, if there were any thing like a generous loosening of purse-strings in the matter, would witness a handsome collection of books. Some pastors would soon have as many worthies in their libraries to help them prepare their sermons, as there are in their houses of worship to hear them.

Now there are persons all over the parish, and in every parish, that might help in this thing, and it would not be the death of any of them either. There is General A. who would certainly live through it, should he send Edwards' Works to the pastor's library. And Col. B. would lose none of his glory nor sacrifice more than his epaulettes cost him, should he give Leighton's Works orders to march off in the same direction. And Capt. C. would not be the less likely to be promoted, should he hasten Howe's Works to the same rendezvous. And Judge D. would be a just judge, and just as likely to be still a judge, should he cite Andrew Fuller's Works to appear at the house of the pastor and show cause, if they could, why they should not remain there. And Esquire E. would still be an honorable man should a precept of his to the bookseller place Robert Hall with the venerable men above named. And M. the merchant might dispatch his clerk in the same direction with a basket-full of good men, such as Owen, Baxter, &c. And F. the farmer might stop his cart some day against the parsonage, and tell Mrs. Woods, Channing, &c. to jump out and range themselves quickly on the shelves of the pastor's library. And then the ladies—they are fond of well stored kitchens, wardrobes and the like—let them see that said library is well stored. If they cannot move the heavy artillery into the castle, they can send in many of the lighterspiritual weapons. There is many a goodly octavo, and shoals of valuable duodecimos in which fair hands should write,

"A donation to the Pastor's Library." Many a daughter hath done virtuously in such matters already. She maketh fine linen and selleth it, and delivereth girdles to the merchant; and should she deliver books for the pastor by the same means, these might not blame her who are fond of the business.

But the enquiry may be made, how shall we avoid the evil of making a donation of some book already in the Pastor's Library? If you do not know what sad chisms there are on those shelves, and who the venerable men are that are missing, you can find relief by making a donation in money and leave it for the pastor to fill said vacancies according to his judgment of what the pastoral office may require. It should not be forgotten, in contemplating such a donation, that a valuable book will cost more than a pair of chickens; nay, that it would take a turkey cock, and double the number of geese to weigh as much as some of our portly doctors of divinity!

In the matter of reasons for establishing such a library as has been now spoken of, we could run up to "sixtynthly," as the old divines used to, and then subdivide, with copious matters for an "improvement." But a quarter of that distance is all we shall be able to travel after the race we have already run this article.

1. Such a Library might do something towards making the pastoral office more permanent. A lover of good books does not like a divorce from them. His faithful converse with the venerable men of the Library would make him sad parting with that company; so that this string, if there were no other, might keep the bird from taking wing.

2. And then a noble Library, such as might be thus gathered, would form a strong temptation, among other good ones, for a good pastor to assume that office among a people.

3. The people would be the more likely to be "fed with knowledge," since they would thus furnish the means of it to the pastor's hands.

4. And last, not least, they would thus silently but powerfully admonish the pastor to give attention to reading and study, so that he might bring beaten oil into the sanctuary.

Boston Recorder.

#### DR. SMITH'S JOURNAL.

Liverpool Sept. 13. Strolled about the streets all day, looking at men and their dwellings. The latter look horribly dull and gloomy, the former bustle along at the top of their speed. The only individuals that indulge in a moderate and stately pace, are the gigantic draught horses with their sleek skins and splendid limbs, which drag burdens apparently four times heavier than are carried by our New York cart horses. Instead of toting along with difficulty, they move majestically on, and seem to rejoice in the display of their wonderful strength.

Passed through the Merchant's Exchange, a sombre building, enclosing an area in which the merchants assemble in clear weather, and which is bounded by a massive colonnade beneath which they perambulate in rainy days. The preponderance of the latter is manifested by the more worn appearance of the pavement under the colonnade. In the centre of the area is a monument in honor of Nelson. It is of cast iron, and most splendid piece of workmanship. The pedestal is octagonal, each face having a representation, in alto relievo, of some of his sea fights; and figures in chains, some partly broken, kneel opposite the figures. The pedestal is surmounted by a colossal statue of the hero, reclining on ordonnance, whilst Victory bends over him in the act of circling his brow with her deathless wreath, and from beneath the drapery of conquered flags, the grisly arm of death is stretched, and the skeleton fingers clutch the victor's heart. Death and Victory! Genius perishing in the funeral pyre itself had kindled!

Sept. 14. Dined to-day at Mr. J. C.'s, whose daughter, Capt. Stuart, and several other gentlemen were present. Considerable interest was manifested by them concerning Mr. Gardiner Jones, several of whose communications in the Liberator had greatly gratified some of the party. I was informed that E. Cresson has made collections to the amount of £3,000 for the expatriating scheme. All seemed anxious that some means should be adopted, which should expose the real character of this safety valve of American fears and American prejudices. Lent Capt. Stuart a copy of "Garrison's Thoughts."

The same gentleman handed me a small pamphlet from which it appears, that the Rev. N. Paul who "came over" to England this spring to collect money for Wilberforce Settlement, (U. C.) is now engaged in collecting money to establish a COLLEGE in Canada, where he says the people of color of the United States have determined to erect one, in consequence of being refused the New Haven location. This is, to me, a very strange statement. For the convention which sat in Philadelphia in June last made no such determination. And I cannot conceive how such a resolve could have been made without my hearing of it.

In the evening, "tell it not in Gath," found myself whirling down the crazy dance at Mr. W.'s assembly, whither I went with Mr. and Mrs. W.—and Mr. R.—; the latter, a fellow border, is a young West Indian, some six feet high and of very frank and pleasing manners. He is serving an apprenticeship to the ship-building trade. Cupid has evidently ensnared him or there is no divination to be deduced where "eyes meet eyes."

"O Love! Young love! bound in thy rosy band Let sage or Cypre prattle as he will. These hours and only these redeem life's years of ill!"

Sept. 15. Engaged this evening in preparing to sail for Glasgow per steamer Aliza Craig at 2 o'clock, P. M. Made up a package of letters for home. There were two for dearest mother, five for my excellent friend Rev. P. W. one for dear friend I, and one for (I dare not write the sex, but the initials are) A. D.

[Dr. McCune Smith, is the colored man who went to Scotland for education, being excluded from American colleges on account of his complexion.]

A Good Example.—It has been a long continued custom for the Governor of Maryland to give a public entertainment on the day of his inauguration, of which the members of Assembly, officers of Government and others were wont to partake. Of course such an entertainment was a source of considerable expense, to say nothing of the loss of time, unnecessary waste, temptation to intemperance, &c. Our newly-elected chief magistrate, Governor Grayson, has had the moral courage to depart from this time-honored but arbitrary practice; he gave no such banquet. But he did what was vastly more creditable to himself and beneficial to others; he deposited in the hands of a lady in Annapolis, a sum more than equal to the costs attending such a gala day, with instructions to distribute it among the needy. This is an example worthy of being followed by those who are honored with a seat in the gubernatorial Chair of other States; where it has been the practice for the "man of the people's choice" to service to proceed to Bagdad, and there wait for further instructions. The Persian court had shown no symptoms of a desire for reconciliation with England.

#### CHEROKEES.

The following interesting account is copied from "THE BAPTIST," a monthly periodical published at Nashville, Tennessee.—The conduct of the Indians furnishes the best proof of the power of the truth and the influence of our missionaries, and the facts cannot fail to be highly gratifying to those who have made sacrifices to give that people the religious privileges which have been so greatly blessed.

Four detachments of the emigrating Cherokees have, within a few days, passed through our city, and seven others are behind, and are expected to pass in a week or two. They average about a thousand each. Of the third party, our brother Evan Jones, who has been eighteen years a missionary in the nation, is conductor; and the fourth is under the direction of the celebrated Dsake-de-hee, known among us as Bushyhead. In the two parties they direct, we learn there are upwards of five hundred Baptists.

During two or three days that their business detained them in the vicinity of this city, we have had the pleasure of some intercourse with these and others of our Cherokee brethren; and more lovely and excellent Christians we have never seen. On Monday evening last the 5th of November, several of them were with us, at the monthly concert of prayer for missions. It was expected that the meeting would be addressed by Oganaya (Peter), Ga-ne-tuh (John Wickliffe), and the Chief, Sut-tu-gee, all in Cherokee, and interpreted by Dsake-de-hee, some of these brethren, however, were sick, and others were detained by other causes, but their places were well supplied. We had a very crowded house. The services were commenced by singing a hymn in Cherokee, by brethren Jones, (who, by the way, is called by the Indians Ga-hee-lo-ose-keh), Dsake-de-hee, Gha-nu-ida-cla-gee (Going on the hill), and Ah-zhee. After prayer, and another hymn, we were addressed by Ga-wo-he-lo-ose-keh, and Dsake-de-hee, in English, and in a very interesting manner, by Ah-zhee in Cherokee, interpreted by Mr. Bushyhead; and the services closed in the usual form.—The effect was thrilling, and the people, though we did not ask a collection, spontaneously came up and contributed to the Baptist mission among the Cherokees.

Last night, (the 7th,) Mr. Jones and Mr. Bushyhead were again with us. Two other Indian brethren, whose names we did not write down, and cannot remember, were expected, but the rain, which had been falling all day, in the evening poured down in torrents, and they did not come into the city. Our congregation was much larger than we expected. Mr. Bushyhead addressed us in English, after prayer and a hymn in Cherokee, on the subject of missions. After pointing out the scripture authority and obligations to the holy work, he told us that he could very well remember when his nation knew nothing of Jesus Christ. He detailed to us some particulars in relation to their religious opinions, and method of spending their time, their habits, and domestic manners, and contrasted them with the present condition and character of his people, and thus illustrated the happy effects already produced among them by the gospel. He told us, he recollected most distinctly the first time he ever heard the name of the Savior. He recounted to us some particulars of his conversion and that of his father and mother, and gave a short account of the effects of his own, and the preaching of Oganaya, and others, among his countrymen, and especially of the glorious revival that prevailed among them in their camps this summer, during which himself and Ga-ne-tuh and others had baptized over a hundred and seventy, upwards of fifty of whom were baptized on one occasion. He adverted to the opposition to missions, waged by some Tennessee Baptists, and presented himself and hundreds of his brethren as living instances of the blessing of God upon missionary labors. He closed by stating that it was now seen that Cherokees could be Christians; commanding his nation particularly, and the Indians generally, to the prayers of the Lord's people, and beseeching them still to sustain the preaching of the gospel among them. He sat down in tears.

Mr. Jones followed in a very eloquent address on the same subject, adding some interesting observations about the translation of the bible into Cherokee, in the letter invented by See-quah-yah (G. Guess,) at present in progress by himself and Mr. Bushyhead. The effect produced will not soon be erased from our mind, and we trust the recollection of the numerous instances recited of God's goodness and mercy to our red brethren, will add fervor to many a prayer, and zeal to many an effort, for the salvation of the noble-hearted Indian.

NEW WORK ON SLAVERY.—The American Anti-Slavery Society, have now in press and will shortly publish a new and interesting work on slavery, setting forth the physical condition of the enslaved in this country. It will embody a mass of facts, with a "local habitation and a name," showing the horrible cruelties perpetrated upon the defenceless victims of slavery, which, for their atrocity, were, perhaps, never surpassed in any part of the world. It will be a book of surpassing interest, and we predict for it a more rapid and extensive circulation than has been given to any previous work of the kind.—Zion's Watchman.

Gov. Finley, of the Mississippi Colony in Liberia, was murdered and robbed, in September last, by a party of the natives at Bassa Cove, when on a journey to Monrovia.

MELANCHOLY ACCIDENT. On Saturday afternoon last, a member of the Senior Class in Yale College, by the name of Henry Sheldon Collins, from Westfield Mass. was drowned in New Haven harbor, in consequence of the upsetting of a sail boat.

Mr. McNeill, the ambassador to Persia, finally left Teheran on the 3d of January, giving orders to the British officers in the Persian service to proceed to Bagdad, and there wait for further instructions. The Persian court had shown no symptoms of a desire for reconciliation with England.

#### From Zion's Watchman.

#### DENOMINATIONAL CONVENTIONS.

Our Baptist brethren are just now discussing the question as to the propriety of their having an Anti-Slavery Convention. Some of the abolitionists among them are opposed to it. The Rev. J. M. F. Tucker, has come out against a Baptist Convention, in the Union Herald. He says:—

How can the Baptist Church be aroused and enlightened upon this important subject? Can it be done more effectually than by calling and attending a National Baptist Abolition Convention? I think so. It can be done in this way. Let every Baptist minister, and layman, and sister, in the denomination, who feels for the poor crushed slave, (and I thank God there are many such,) open their mouths for the dumb, and in public and private, plead the cause of the poor and needy. Let them "Cry aloud, spare not, show the people their transgressions"—where they are; and let Churches and Associations, and State Conventions, and Seminaries, and Bible Societies, take up the subject and discuss it, and pass resolutions, and bring it all out into open day before the world. Let light and darkness come to the single combat, throughout the land. In this way, depend upon it, a greater proportion of our brethren will come to the knowledge of the truth than by the means proposed."

The above amounts simply to this—let all do their duty, and there will be no need of Conventions. To be sure! But the query is, how shall we induce each one to do his duty? How shall we induce every minister and layman to open his mouth for the slave? We (Methodists) say, it can be best done among ourselves by Conventions. This we think is now plain to be doubted by any one who knows any thing about the Anti-Slavery Conventions in the Methodist Episcopal Church. What was the condition of this church five years since, on this subject? Why, a death-like silence prevailed among us, with little or no real, practical, pity for the slave. At first, five brethren published an Appeal to the Conferences, of which they were members in behalf of the slave. In less than six months, more than three hundred of the ministers addressed in that Appeal, were abolitionists. We immediately commenced forming anti-slavery societies among ourselves; and when denied action in our Conferences we proceeded to meet in Conventions. And what has been the result? Why, a decided majority of this church, in the ministry and membership throughout the New England States, are active in the abolition cause, and the heaven is fast spreading among our people at the South and West. Indeed, the attention of the entire denomination has been aroused, never more to sleep on this question until slavery is abolished.

The Liberator endorses the arguments against Denominational Conventions, used by this Baptist minister, and says:—

"In laboring for a cause based upon the broad principles of universal benevolence, all distinctions, whether of rank, sex, country, complexion or sect, should be overlooked."

True, these distinctions should not hinder us from laboring; they have not effectually hindered abolitionists in the Methodist Episcopal Church from laboring on the broad principles of universal benevolence for the extinction of slavery. But, it is a fact, that we have been hindered when abolitionists, (like the Liberator) have attempted to destroy these distinctions, and have mingled their efforts to this end, with their labors for the overthrow of slavery.

TO METHODIST ABOLITIONISTS.—Dear Brethren,—It is known to you, that from the first, the M. E. Church has been counted "as the filth of the world, and the offscouring of all things." Have we not reason to fear that we are losing our glory—that we are receiving the "friendship of the world," which we know is enmity with God? Should you ask why we think so, our reply is, that when some amongst us, lamenting our departure from the spirit and letter of our discipline, have endeavored to arouse the Church to a sense of her danger, in order to repentance, that she "might present" herself to Christ "a glorious Church, not having spot or wrinkle or any such thing; but that she should be holy and without blemish," "fair as the moon, clear as the sun, and terrible as an army with banners;" her membership generally, instead of receiving "with meekness the ingrafted word" (for it is the "Word" we have tried to preach) have been like the "troubled sea, casting up mire and dirt." The Church, composed of these "true worshippers" who "worship the Father in spirit and in truth," is built upon a "rock," and the gates of hell shall not prevail against it. It shall not be "agitated," neither shall its peace be disturbed.

Brethren, we love our Zion. "We believe that God's design in raising up the preachers, called Methodists in America, was, to reform the continent, and spread scripture holiness over these lands." But we believe, also, that slavery hath said to Methodism, "hitherto shalt thou come and no further." That we may now "have no fellowship with the unfruitful works of darkness, but rather reprove them," even though we may have to endure "a great fight of afflictions," and have to "go forth unto him without the camp, bearing his reproach." We are trying to rally the armies of the living God once more to the battle. It is true, we have not the honor of being so poor, nor so few, nor so despised as the fishermen of Galilee, but we are trying to use one talent, and God grant that a Paul, a Peter, and a John—a Wesley, an Ashbury, and a Coke, may now be arming for the fight; more especially so as the men who ought to be found in the forefront of our ranks are our first opponents.

Entertaining these views, and in pursuit of these objects, it becomes us to look around for all lawful aid and encouragement. Convinced as well by experience as by reflection, that the world is governed less by reason than by passion and prejudice, and that interest is with many, a more weighty argument than truth, the Methodist A. S. Society of New York have instructed the undersigned to propose the formation of auxiliary societies throughout the country, for the purpose of embodying the strength and influence of all our friends in the M. E. Church, in the holy enterprise of extirpating slavery from the Church, and from the world.

It is hoped, that the corresponding secretary of this Society may be advised, from time to time, of the formation of similar societies who may become auxiliary to this by adopting a similar Constitution and paying over their surplus funds to the treasurer of our board.

It has been intimated to us collectively, and some of us individually have been requested to leave the church. "We looked on our right hand and beheld, but there was no man who would know us." We have been deprived in some cases of our official standing—our petitions for a room in the church for the "sole purpose of prayer," have been rejected, and that in congregations where we have nearly a majority of votes. The unanimous petition of a class for a leader has been refused, and we have been marked and branded as disturbers of the peace.

"Now we beseech you, brethren, by the name of our Lord Jesus Christ, that we all speak the same thing, that there be no division amongst us; but that we be perfectly joined together in the same mind and in the same judgment."

GEORGE I. MANNIN, Cor. Sec'y.  
New York, March 25, 1839.—*Ibid.*

Distressing Accident. At the Black Heath Coal Mines, in Chesterfield, 12 miles from Richmond in Virginia, on the 18th inst. there was a fire damp explosion, by which a large number of persons lost their lives. Two overseers and fifty or sixty, or as one account says, thirty or forty pit laborers had a short time previously gone down into the mine, most of whom, it was supposed, perished. The Richmond Compiler says, that four of them had been gotten out, who, it was supposed, would recover—two others were seen dead; and cries and groans were distinctly heard from some who had not been reached.

No great was the consternation and dismay that the accuracy of details could not be relied on; and so great was the terror among all in the vicinity that the proper efforts could not be promptly made to get out the unfortunate laborers.

One of the three at the mouth of the pit, alluded to above, is living with both legs broken. The other two were immediately killed. The shaft and engine are but little injured.

The Richmond Compiler of Wednesday adds the following:—Up to 4 o'clock yesterday evening, only four more bodies had been gotten out. They were lifeless, and in a very mutilated condition, having been taken from beneath a great bulk of coal.

One of the four gotten out alive on Monday has since died. Mr. Beverly Heth, with his assistants, is using every possible exertion to get out the bodies. There is but little hope that any more of them will be taken out alive.—The explosion took place at 6 o'clock on Monday morning, and thirty four hours had elapsed when we last heard from the Pits, in which time, if any had escaped death from the very violent explosion, they must have died of suffocation; the structures for conducting air in the shaft being so much injured.

The air below was so impure that great caution was necessary to preserve the lives of those who descended to succor the unfortunate beings.

There is still uncertainty as to the number of laborers who had gone down before the explosion. The shaft is 800 feet deep. The engine is but little injured.

Dreadful Shipwreck. The English ship Earl of Moir, was fallen in with at sea, latitude 45 North, longitude 23 west, on the 19th of Dec. water-logged, and with only one mast standing. The following extract from a letter of the Captain of the barque Range, received at Lloyd's, gives a sad account of the scene which awaited him on board the ill-fated vessel.

Boston Mr. Journal.

"Although there was a considerable sea at the time, we managed to get a boat alongside, and on going on board, found four men quite dead in a sail, which they had hung up under the maintop, to shelter themselves from the weather. Besides these, there was part of another cut up in pieces, and hung up just like meat in a butcher's stall. No doubt these poor fellows must have undergone the extremity of hunger before they were reduced to a necessity so revolting as to devour a fellow creature, which, after all, would yield but a temporary relief without water. One of the men appeared to have been dead about two or three days, as he was quite fresh, and we judged that the one cut up for food must have been a boy, from the smallness of the fingers. There was nothing of the least value, which it was possible to bring away, and therefore, we left her, regretting only that it had not been in our power to rescue a fellow creature from so awful a situation. Her cables were bent, from which we concluded that she must have been near the channel when she met with the accident which has proved so fatal to the ship and crew."

Lords Durham and Brougham. A reconciliation is said to have taken place between Lord Brougham and Durham, and the facts of an interview at Lord Wellesley's, through whose instrumentality the arrangement is said to have been effected, are before the public. Though our information does not go so far as that of some of our contemporaries, we do know and can answer for this. Some short time since, Lord Durham wrote to Lord Brougham a deprecatory letter, to the effect that he bore no grudge against him for the leading part taken against him in the Lords by Lord Brougham, in his absence, but that all his hostility was directed against the Ministry. Lord Brougham wrote a brief complimentary reply, and there, as we are told, the correspondence ended.—*Eng. pa.*

Apprehension of the Earl of Sterling. The Earl of Sterling has been apprehended at Edinburgh, on suspicion of being accessory to the forgery of certain documents in a cause now pending, and has been undergoing an examination previous to his commitment for trial, the suspicions, so far as he is personally concerned, he not removed. If these documents be proved to be forgeries, not only are they serious and extensive, but of an extraordinary character, and must have been designed and executed by impostors of rare talent, skill, and dexterity.—*Scotch pa.*

The Frankfurt Journal of the 20th states, under date Berlin, Feb. 16, that although the last accounts from Paris removed all serious apprehensions, yet that some uneasiness was felt for the 20th of March next, the day fixed for the meeting of the French Chambers. "Promis, Russia, and Austria, accordingly were making warlike preparations, not to be taken unawares by events."

The Belgic question was in Paris deemed settled. The accounts from Brussels received in the course of Saturday were held to justify the expectation that the report of the committee of the Belgic Chamber to which the *projet de loi* to empower the King to accept the fiat of the London Conference had been referred, would recommend that it be adopted, the six members of which it was composed, being all in favor of submission.

New Continent in South Sea. The French Exploring Expedition. Capt. Pendleton, of the whale ship Caledonia, recently arrived at St. Ignace, reports having met at Talchassan, with Commodore d'Urville's Exploring expedition. The new continent the Commodore spoke of as covering in S. lat. 60. Cap. Pendleton has no doubt in Palmer's Land, discovered by the Americans in 1820-21.



## IMPORTANT FROM MAINE.

By the Eastern mail of last evening, we have received the following, which we copy from the Augusta Tri-weekly Journal. It puts an end for the present to all hostile measures on the frontier, and sets at rest all questions of controversy, until further instructions shall be received from the British Government. The troops of Maine will of course immediately return to their homes. Maj. Gen. Scott seems to have acted in this affair in the capacity of mediator.

Head Quarters, Eastern Division, U. S. Army, Augusta, Me., March 21, 1839.

The undersigned, a Major General in the Army of the United States, being specially charged with maintaining the peace and safety of their entire Northern and Eastern frontiers, having cause to apprehend a collision of arms between the proximate forces of New Brunswick and the State of Maine on the Disputed Territory which is claimed by both, has the honor, in the sincere desire of the United States to preserve the relations of peace and amity with Great Britain—relations which might be much endangered by such untoward collision—to invite from His Excellency, Major General Sir John Harvey, Lieutenant Governor, &c. &c.—a general declaration to this effect:

That it is not the intention of the Lieutenant Governor of Her Britannic Majesty's Province of New Brunswick, under the expected renewal of negotiations between the Cabinets of London and Washington on the subject of the said disputed territory, without renewed instructions to the effect from his Government, to seek to take Military possession of that territory, or to seek by Military force to expel therefrom the armed Civil forces, or the troops of Maine. Should the undersigned have the honor to be favored with such declaration or assurance to be by him communicated to His Excellency the Governor of the State of Maine, the undersigned does not in the least doubt that he would be immediately and fully authorized by the Governor of Maine to communicate to His Excellency, the Lieutenant Governor of New Brunswick a corresponding pacific declaration to this effect:

That in a hope of a speedy and satisfactory settlement, by negotiation between the Governments of the United States and Great Britain, of the principal or boundary question between the State of Maine and the Province of New Brunswick, it is not the intention of the Governor of Maine, without renewed instructions from the Legislature of the State, to attempt to disturb by arms the said Province, in the possession of the Madawaska settlements, or to attempt to interrupt the usual communications between that Province and Her Majesty's Upper Provinces; and that he is willing, in the mean time, to leave the question of possession and jurisdiction as they at present stand;—that is, Great Britain, holding, in fact, possession of a part of said territory, and the Government of Maine denying her right to such possession; and the State of Maine holding in fact, possession of another portion of the same territory, to which her right is denied by Great Britain.

With this understanding the Governor of Maine will, without unnecessary delay, withdraw the Military force of the State from the said disputed territory—leaving only, under a Land Agent, a small civil posse, armed or unarmed, to protect the timber recently cut, and to prevent future depredations.

Reciprocal assurances of the foregoing friendly character having been, through the undersigned, interchanged, all danger of collision between the immediate parties to the controversy will be at once removed, and time allowed the United States and Great Britain to settle amicably the great question of limits.

The undersigned has much pleasure in renewing to His Excellency, Major General Sir John Harvey the assurances of his ancient high consideration and respect.

WINFIELD SCOTT.

To a copy of the foregoing, Sir John Harvey annexed the following:

The undersigned, Major General Sir John Harvey, Lieut. Governor of Her Britannic Majesty's Province of New Brunswick, having received a proposition from Major General Winfield Scott of the United States Army, of which the foregoing is a copy, hereby, on his part, signifies his concurrence and acquiescence therein.

Sir John Harvey renews with great pleasure to Major General Scott, the assurance of his warmest personal consideration, regard and respect.

J. HARVEY.

Government House, Fredericton, New Brunswick, March 23, 1839.

To a paper containing the note of Gen. Scott and the acceptance of Sir John Harvey, Gov. Fairfield annexed his acceptance in these words:—

EXECUTIVE DEPARTMENT,

Augusta, March 23, 1839.

The undersigned, Governor of Maine, in consideration of the foregoing, the exigency for calling out the troops of Maine having ceased, has no hesitation in signifying his entire acquiescence in the proposition of Major General Scott.

The undersigned has the honor to tender to Major General Scott, the assurance of his high respect and esteem.

JOHN FAIRFIELD.

We learn that Gen. Scott has interchanged the acceptances of the Governor and Lieutenant Governor, and also that Governor Fairfield immediately issued orders recalling the troops of Maine and for organizing the civil posse that is to be continued, for the time, in the disputed territory. The troops in this town will also be immediately discharged.

**North Eastern Boundary.** The following extract from the Eclectic Review, published in London, February 18, 1839, shows that there is no universally established opinion in England, in favor either of the validity of the British claim, or of the great value of the territory claimed.—*Daily Ad.*

"The northeastern boundary line has been a subject of national controversy, ever since the treaty of Ghent in 1814. From the period of the definitive treaty of peace in the year 1783, thirty years before, a question on the topic had never arisen. Nor would any disputed claim have appeared to this day, had it not been ascertained during the war of 1812 to 1815, that no land communication between Quebec and Halifax existed, except through the northern part of the State of Maine, unless by a route so circuitous that it is equivalent to a non-intercourse. A claim, therefore, was commenced, for all that portion of the country which thus formed a barrier to a nearly direct route between Canada and New Brunswick.

"Two facts in this connection are remarkable. The whole contested territory at present is not worth a good farm near London or Boston, and the treaty which defines the boundary is just as evident as water flowing in its natural course. A more easily decided question can scarcely be proposed, because the current of water is both visible and tangible."

Now it is therefore cheering, that the British periodicals coincide with the judgment and feelings of American citizens on the topic, and strenuously urge the maintenance of concord.

ORDAINED, as an evangelist, in Norwich, Conn. March 20, Br. Silas Leonard: Sermon by Br. B. Cook.

## Christian Reflector.

"Charity rejoiceth in the Truth."

WORCESTER:

FRIDAY, APRIL 5, 1839.

## THE CONVENTION.

We thank our Methodist Brother of "Zion's Watchman" for the kind remarks and the sound reasoning he has bestowed on the subject of the proposed Baptist Convention. Our readers are requested to peruse the articles copied to-day from Zion's Watchman with particular care. They show what has been effected by denominational action and what may yet be accomplished. Let each denomination act as the Methodists have acted, and all denominations harmoniously co-operate in the one great work. What sectarianism is there in so doing? We confess ourselves incapable of perceiving how the bad spirit of sectarianism is even liable to be fostered in this manner; and to us that seems to look most like a narrow party spirit which is so limited to its own way of doing things, that it dares not trust to the free action of every man and every denomination in such way as each may choose.

We have only to add, our hope is that a large number of Baptist Abolitionists will come together at the meeting of the American Anti-Slavery Society on the eighth of May, and that then we will consult together on the course which at the present interesting crisis, they ought to adopt. The Editor of the Cincinnati Philanthropist states (March 26) that "three Sabbath past, a sermon was preached in the 9th st. Baptist Church by Rev. Mr. Lynd in vindication of the principles of slavery." Have, then, Baptists at the North "nothing to do with Slavery?" They are doing something to support it—shall we do nothing to overthrow it?

## NEGRO POST-MASTERS.

We copy the following from the Franklin (Tenn.) Review of Friday last. The high character of that paper precludes all doubt as to the truth of the extraordinary statement. What new outrage can the office-holders have in store for the people?—Louisville Journal of the 13th:

At the post office at Red Bridge in Hawkins County, East Tennessee, the acting deputy is a NEGRO, and of this fact Mr. Kendall was informed by a letter some time since from passengers in the mail stage, who were eye witnesses of the matter. A NEGRO cannot be legally employed to officiate in the post office, and we object for ourselves and the people of the State, AGAINST ANY NEGRO, either slave or free, being entrusted with the opening or arranging the mails. It is bad enough for the government to curse us with unfaithful agents, without adding to it the refusal to dismiss from office one who could so far outrage public opinion and official responsibility, as to SUFFER A NEGRO to assume the discharge of his own duty.

Good! Negroes made post masters! What! a black man capable of opening a Mail Bag! And then too, the white postmasters, all over the country, must feel very much degraded to have it said that a Negro is ever allowed to do what they are specially appointed by the general government to do. We poor Editors are obliged to submit to an equal degradation by having here and there, in the Editorial corps, a black man. In Jamaica some of the ablest Editors are Negroes, and have been for years, and even here on our own white soil, these people presume to play the Editor. There is our brother Corbush, and brother McCune Smith, and brother Ruggles. O how our "faces gather blackness," while we stand side by side with such black Editors. The worst of it is not yet told. These are men of strong minds and pretty good learning too! Smith has even "been to College," in Scotland, and has laid a foundation for severe dislike and contempt of him, in not only trying to be, but in actually being, one of the very best scholars in the University where he studied. Now "this is almost beyond endurance" by us Editors. A few years ago, a colored girl was admitted to the Female High School in Salem, and in a short time, by her good behavior and, especially, by "getting to, or very near the head of her class," so "outraged public opinion" that, in order to get her out of the way of the aspirations of their beloved, but degraded children, the city went to the expense of setting up a separate school for colored children—about one \$1,000 a year. And now, brother Editors of the white superfluities, what say you? Shall we, can we, consistently with due self-respect, allow any dark colored man, and particularly, if his hair is not perfectly straight, to exercise the high functions of the Editorial Chair? Negro Post Master!—Negro Editor!—Negro scholars! Negro men of talents!—Negro Governors, like Toussaint L'Ouverture!—a Negro Republic, like Hayti! and Negro Christians too, going with us to the same Heaven!! Alas! what are we all coming to? Surely, Mr. Kendall deserves a very sarcastic rebuke, for not having promptly dismissed his subaltern for the crime of allowing a Negro to encroach on the dignity of the Post Office.

## LICENSE LAW.

We learn that in one town in this county, the Run party met with a sad disappointment on Monday last. There was not a single glass of "the critter" to be obtained for love or money, and they all went away from town—Meeting so dry that they were not able even to scold hard, as they desired to, against the oppressive law.

REV. SILAS BAILEY, has resigned the Preceptorship of the Worcester Manual Labor High School.

MR. SAMUEL S. GREENE, who for some time has been associated with Mr. Bailey in the instruction, succeeds him as Principal. Mr. Bailey leaves the School in a flourishing condition.

## ATTEMPT TO BURN MACON, GEORGIA.

The following is an extract of a letter to the Franklin (Tenn.) Review, dated Macon, February 19:

At this moment, the citizens of this place are all aroused and excited by incendiary attempts to destroy the city. Buildings, chiefly of Warehouses, containing cotton located in different parts of the city, have been set on fire at the same time. Suspicion falls mainly on the slaves. I can give you no accurate or satisfactory information as to the particulars, as the alarm and danger are too great to allow us to make investigation at present. No person feels a disposition to sleep again to night; and not only the police but the citizens generally, as well as sailors, are extremely vigilant, and greatly excited.

A friend suggests that we head the above article "Some of the Beauties of Slavery." But, call it what we may, it is one of the natural fruits of the bloody system. See the city of Macon blazing in various places at the same time, as by "spontaneous combustion"—flames bursting out here and there, and no discovery of the incendiaries—no time allowed for investigation—every body on the alert—"police, citizens, sailors, vigilant and greatly excited"—and yet, as though kindled by enchantment, the fires multiply at dead of night, and spread destruction, dismay and terror through all classes of the people. This, rely upon it, is only a beginning;—when slavery shall have heaped up, every where, its combustibles, and made them ready for the torch of the slave, insulted beyond longer endurance and infuriated by despair, then shall come scenes, the distant anticipation of which makes the blood freeze in the veins. Who does not know that God has hidden his stores of punitive wrath in the very evil after which the wicked heart longs, and which, for present gratification, it fosters. When we have been told to "let slavery alone, because it will cure itself," we have shuddered at the cold blooded advisers' inhumanity. Look at Macon, and see how slavery, if let alone, will cure itself. We pray God not to suffer us to let it alone, but to awaken every humane heart to sound the note of earnest remonstrance, in the ears of the oppressors, that they may escape by repentance in peace, instead of escaping from the flames of their burning homes, or perishing beneath them.

John Slocumb, on his way from New York to Texas, recently, tied his wife to a tree in a swamp near New Orleans and leaving her there, went on his way. The woman was found and relieved, after about 20 hours. She is, undoubtedly, glad of even such a Divorce from such a husband.

REV. S. B. SWAIN, has accepted the invitation of the Baptist Church in this town to become their pastor, and will enter on the important charge immediately.

RESIGNATION OF MR. BIDDLE. On the 29th ult. Nicholas Biddle addressed a letter to the Board of Directors of the Bank of the United States, resigning the office of President. His desire is to retire to private life.

Thomas Dunlap, one of the Cashiers of the Bank, has been elected President in his place.

TO POSTMASTERS. In case of a misdirection of the Reflector, will the Post Master into whose care a copy may fall, please return it and give us information, if in his power, of the office to which it ought to be directed.

ERRATUM. In the poetry of "Theta" of last week, in the fourth stanza, for "dream" read drank.

For the Christian Reflector. INCONSISTENCY?

"Please notice (if you deem it best) the apparent inconsistency, of an amiable and esteemed Baptist Minister of this city, who a few Sabbaths ago, at the close of a Discourse (with the Golden Rule for his Text) in which he stated, that Slavery, among other enumerated sins, would be abolished from the earth, were all men, in the spirit of Christ, to practice this rule; refused to read from the pulpit, a respectful notice for a meeting to be held in the vestry of a neighbouring Church, to pray for the peaceful abolition of slavery throughout the world."

One of our subscribers in the city of Providence has sent us the foregoing statement which might serve well for a text to a long discourse—we shall now only request that such conduct be held up before the mind of the reader, until it be seen in its true character.

The Legislature of Mississippi has passed a bill which relieves all revolutionary soldiers from taxation, and allows each of them \$100 per annum from the treasury.

The Philadelphia World says "those who can see any wit in the low slang of a low mind, can see none in anything else."

M. Libaud, formerly an officer of Cavalry, has been sentenced by the Tribunal of Correctional Police to pay a fine of 3,000fr. with costs, for the offence of habitually lending money at the usurious interest of between 12 and 24 per cent.

## PERVERSION OF REASON.

In my former communication headed "What is pure religion?" I said I should offer another on the Perversion of Reason, if not found to be in error and soon corrected.

From the remarks of the Editor following that communication, though very kind and tender, it may by some be thought that I ought to support the position that works are "both morality and the fruits" or rather fruit "of morality," or acknowledge the "confusion of phraseology" and the consequent contradiction. I think I should be more careful to acknowledge my error, when I perceive I have erred, than to attempt to support any position which I had assumed, even though I could support the same with perfect ease. It appears that the "confusion of phraseology" want of care and want of clearness of views and the consequent contradiction, are comprised in the following words—"It is true that works good in themselves may be performed to be seen of men or from other impure motives; but works, so performed, would be the fruits of hypocrisy, not of morality." The reader will at once perceive that I make works to mean "both morality and fruits of morality." The Editor's remarks of disapprobation are what here follow "To us there is some confusion in the writer's phraseology, for he speaks of works as morality and then says that works, so performed, would be the fruit of hypocrisy and not of morality, making works to be both morality and the fruit of morality." The Editor's remarks of admiration are very faithful as well as kind, for which I thank him no less, I think, than if they were called for; because such remarks may often be necessary, in view of my communications, and perhaps were necessary; but this is not for me to determine. I am to explain my phraseology and the reader will decide.

Now follow the Editor's remarks of admiration—"Great care is necessary in discussing the great subjects of the Bible, 1st to acquire very clear views of the points at issue; and 2dly to express those views in such a way that there shall be no contradiction. Shall I now trespass upon the patience of the reader, if I attempt to support the position that works are both morality and the fruit of morality? I think we shall agree that a virtuous man has morality of heart or of principle; and also, morality of works, or of action. Is it not so? And his morality of action (work) springs from or grows out of his morality of heart, or his moral principle, and thus is the fruit of the same.

In this way I conceive works to be morality and the fruit of morality, and so thought when I wrote the article; and it did not occur to my mind at all that any would not understand it so. If it had, I should have made it plainer. The works are not the fruit of works, however; but are morality and the fruit of morality—the fruit of the morality of heart, or virtuous principle.

Or to illustrate the idea with certain clearness—suppose a man of deep morality were cast upon a desolate island, we see at a glance, he would be a man of morality still, and with equal clearness, we perceive that his morality would only be morality of heart or principle and not of works. His signal being raised, a friendly sail appears and conveys him home. Now mark his fruits again.

Whence spring they? Why, from that morality of principle certainly. Am I understood? Am I correct? Perhaps, the Editor will choose to answer. Though I desire it not for my sake, nor do I make these remarks and this explanation because I am at all dissatisfied with his remarks. But why then so many words about a minor point? Because I should think myself wanting in fairness, if error were imputed to me and I did not frankly confess the same, or conclusively and clearly support my cause. And when I cannot conscientiously do the one, I wish not to omit the other.

I entertain no views which I think too sacred for examination. TRUTH is a most precious gem—"the more it is examined the brighter it shines." "He that doeth, teacheth or receiveth truth, cometh to the light." None but those who countenance or support conscious error shrink from investigation. All can find time for discussion, who are willing to attend to it.

Truth not only courts and solicits scrutiny, but always defies it. No power on earth exceeds the power of truth. Though in the humble walks of life," yet no apology shall I admit is due, when I attempt on wings of truth to soar to those proud walks which some modern priests, not Roman, (whom I envy not nor reverence, though protestant called) are wont to think unto themselves exclusively belong; and if I touch and scan their "lotiost thoughts;" even though they "raise the hue and cry," approach not here to tread this "holy ground."

But to the subject. REASON is that power by which man proceeds from one proposition to another; it is the grand or "distinguishing excellence of man" and, in point of value, worth all his other powers combined. In a word it is all that makes life desirable. Who would not rather die than be divested of his reason, and thus be-

come a mere idiot, a brute in human form? God, in his wise providence, seems to have cursed the world as it were with a few such beings just to teach proud man what he himself might have been, and what he now begins to be, if he does but in a single case pervert his reason or allow others to pervert it. To pervert reason is to corrupt this noble power; to turn it out of its right course, to overturn it, to confound it.

Reason may be perverted by refusing to exercise it in regard to decision, moral action, or opinion. Take a common case. A man is selfish, and sometimes fraudulent, in the acquisition of wealth, under the pretence that he may be able to do more for the dissemination of virtuous principles through the world.

This man grossly perverts his reason by refusing to cast the beam out of his own eye, or by not perceiving that he has no real desire for the prevalence of truth and virtue; else, he would put away his own fraud and selfishness and thus himself become a virtuous man.

REUBEN HARRIS.

Winchendon, March 28th, 1839.

**TURKEY.** The Porte has decided on the establishment of seven academic institutions or colleges in Constantinople and other cities of his dominions, Asiatic as well as European. The highest branches to be taught, and the professors to come from Paris.

**BRIGHTON MARKET.**—Monday April 1. At market, 230 Beef Cattle, 26 yoke Working Oxen, 20 Cows and Calves, 325 Sheep, and 320 Swine.

**PRICES.**—Beef Cattle.—The quality was inferior to last week market, but prices were fully sustained. We noticed a few prime oxen sold at \$10. We quote First quality, \$8.75 9.00. Second quality, \$8.00 to \$8.50. Third quality, \$7.00 to \$7.50.

**Working Oxen.**—\$100, \$110, \$115, \$120, \$140, \$150, and \$160.

**Cows and Calves.**—\$35, \$40, \$45, \$50, \$55, and \$60.

**Sheep.**—Lots were sold at \$4.50, \$5.00, \$5.50, \$6.00, and \$6.50.

**Swine.**—Quick sales; lots were taken to peddle at 9 cts. for Sows, 10 for Barrows; at retail, 10 for Sows, 11 for Barrows.—*Boston Times.*

**ANNIVERSARY OF THE AMERICAN AND FOREIGN BIBLE SOCIETY.**

The third annual meeting of the A. & F. B. S. will be held in the meeting house of the First Baptist Church, in second street Philadelphia, April 23d, 1839, at 10 o'clock A. M.

The increasing responsibilities and duties of all the friends of the Society, whose cause it is assigned to promote, and they are affectionately and earnestly requested to improve the gracious influence of the Holy Spirit, to direct the deliberations of the Society at its ensuing anniversary.

CHARLES G. SOMMER, Cor. Sec'y of A. & F. B. S. New York March 20th, 1839.

**MARRIED:** In this town, March 28 by Rev. Mr. Horton, Mr. John N. P. Johnson to Miss Sarah Withers; by Rev. Mr. Miller, Mr. Leonard Gates to Miss Mary J. daughter of Mr. Foster Nowell. March 31, by Rev. Mr. Horton, Mr. Peter Stockdale to Miss Mary E. Russell, of Leicester.

In Leicester, by Rev. J. Green, March 27, Mr. William Hilliker to Miss Maria Eacott, both of Oxford.

In New Salem, by Rev. George Daland, Mr. Martin Thomas of Prescott, to Miss Ann Fisher of New Salem.

In Prescott, by the same Mr. Warren Hunt of Shutesbury to Miss Betsey Brown of P.

In Dana, by Rev. J. H. Willis of Petersham, Mr. Albert Bosworth of Montgomery Mass., to Miss Susanna M. Stone of Dana.

In Hardwick, Mr. Hiram Castle to Miss Susan C. Wilcox.

In Uxbridge, by Rev. Mr. Clark, Mr. Robert Potter of Mendon, to Miss Alice, daughter of George Inman of Burville.

In Boston, Mr. Benj. F. Holden of Framingham, to Miss Harriet Morse of Lowell.

In Buckland, March 27, Mr. Martin H. Bancroft of Auburn, Mass., to Miss Lydia A. Smith of the former place.

**DIED:** In this town, March 27, of the cancer-rash, Jane Maria, youngest daughter of Mr. Joseph Curtis, aged 17 months and 10 days.

In this town March 26, Mrs. Mary, relict of Capt. Nathaniel Brooks, aged 91. March 29, Mr. Rufus Carroll, aged 28. March 30, Mr. Lawson Graves 51. Mrs. Sylva, wife of John Adams, aged 74. With humble patience, and quiet submission to the will of God, did she endure her extreme pains and sufferings till the last, then closed her eyes in death, without a struggle or a groan.—Printers in New England, and N. Y., are requested, &c.

In Oakham, March 26, Le Roy, only son of Horace P. Wakefield, Esq. aged 15 weeks.

In Shutesbury, April 1, Mr. Benjamin Angier, aged 64.

In Dana, March 3, Mr. Wm. Peckham, formerly of Petersham, aged 85.—Printers in Vermont, and R. I. are requested, &c.

In Rutland, March 18, Loring son of Otis De-mond, aged 6 months. April 2, Hiram Dean, son of Mr. S. M. P. Dean aged 17. Mr. Elisia Sumner, formerly of Boston aged 78.

In Boston, Thurs. Mar. 14th Mrs. Sarah S. Perkins aged 31.

In Fitchburg, March 23, Rev. John Brown, pastor of the Congregational Church in that place, and formerly of the Pine St. Church Boston, a very worthy man and able minister.

In Holden, Mr. Bezael Turner, a revolutionary pensioner, aged 89.

In Southbridge, March 12, Caroline Matilda, daughter of Elbridge G. Harding, aged 16.

In Barre, Wm. O. son of Mr. Josiah P. Howland, 8 months.

In Fitchburg, March 19, Mrs. Sophia C., wife of Mr. Wm. S. Wilder, aged 38. March 24, Mrs. Susan B., wife of Mr. Charles Sawtell aged 31.

In Lancaster, March 19 Mrs. Mary Tyler, Mr. Silas Thurston, aged 33. Mr. Martin Stevenson, 73.

In Oxford, March 22, Mrs. Pamela, wife of Col. Stephen Davis, aged 41.

In Sutton, Feb. 28, Miss Mary, daughter of Benjamin Eddy, late of Oxford, aged 18.

In West Boylston, March 18, Mrs. Phebe, wife of Louis Merriam, aged 61.

In Sturbridge, March 21, Mrs. Polly, wife of Mr. Stephen Newell, aged 63.

In Westminister, March 16th, Josephine B. daughter of Simon Fosket, aged 5 years.

In Acton, Miss Lucy Robbins, aged 71.

In Waltham, Mrs. Martha C., wife of Valentine Baxter, aged 54.

In Boston, Mr. Wm. Callender, a soldier of the revolution, aged 83.

In Salem, Mr. Levi Barr, a revolutionary soldier, aged 82.

In Cambridge, Lt. Stephen Bush, late of Templeton, 74.

In Freetown, March 16, Harriet C., youngest daughter of Capt. David Edson, aged 19 months. She fell into a tub of boiling water, and survived 20 hours.

In Nantucket, Mr. James Morse, merchant, aged 51. Mr. Morse was a native of Keene, N. H.

In Swanton, N. H. March 23, of consumption, Miss Harriet A. daughter of Mr. Abel Dickinson, aged 17.

In Daysville, Ill. Dec. 23, widow Dorcas B. Stiles, formerly of Nelson, N. H. aged 55.

In New Boston, N. H., March 22, Rev. Isaiah Stone, formerly pastor of the Baptist Church in that town, aged 77.

In Troy, N. Y. March 16, after a short illness from inflammation of the lungs, Eli Wellington, formerly of Brookfield, Mass., and recently proprietor of the "Troy Daily Mail."

In Brunswick, Geo. March 14th Mrs. Charlotte, wife of I. C. Plant, Esq., and daughter of Hon. Lovell Walker, of Leominster, Mass., aged 22.

In Fitchburg, Mrs. Martha, wife of Simon Wood, aged 24.

In Paris, Me. Jan. 10, Mrs. Hannah Forbes, aged 92 years and 10 months. She was the widow of Dea. Daniel Forbes, who died in 1814—was born in Duxbury, Mass.—and was a daughter of Mr. Miles Standish, who was a descendant from one of the same name who came over with the first settlers of Plymouth. Her husband was a native of Bridgewater, Mass., from which place she removed with him in 1802. Mrs. F. was a professor of religion nearly 70 years—she was baptized by the venerable Mr. Backus, whose praise is in all the churches, and till her removal to Paris, was connected with his church. Her long and exemplary Christian life leaves no doubt with her extensive circle of relatives and friends, that she has left forever the marks and sorrows of a decrepit old age, to rejoice in immortal bloom and glory in heaven.—*Zion's Ad.*

At Upper Middletown, Conn. on the 22d ult., Deacon Dan Parmelee, aged 81—a revolutionary pensioner.

At Winchester, Conn., on the 2d inst., Mrs. Anna Phelps, aged 77, consort of the late Col. Jeremiah Phelps, of Norfolk. On the 4th, Mrs. Huldah Phelps, aged 70, wife of Capt. Daniel Phelps.

In Brunswick, Me. on Thursday, 13th inst. Benjamin Weld, Esq. aged 82 years. He left his residence in the forenoon, and not returning as usual, his friends became alarmed for his safety. After considerable search, his body was found in the river near the Factory. It is supposed he fell into the water, and on account of extreme debility, and was immediately drowned.

In West Meredith, Del. Co. N. Y. Feb. 21, Elder Simeon P. Griswold, pastor of the Baptist Church in that place.

**A. W. STOCKWELL,** COUNSELLOR AT LAW, HAS removed his Office to Brinley Row, opposite the American Temperance House, up stairs.

Worcester, April 3, 1839. *tf.*

**To Farmers.** A SITUATION is wanted at farming for a Boy 13 years old. Inquire of DORR, HOWLAND & CO. Worcester, April 5, 1839. *3w.*

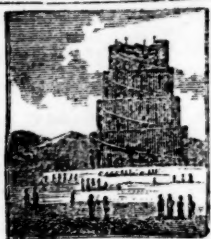
**To Let.** The tenement recently occupied by the subscriber as a Temperance house, situated South-east of the common in Worcester, with the Furniture, if wished for. A considerable part of the rent may be paid in board. Inquire on the premises.

**NATHAN R. TILTON.** Worcester, April 5, 1839. *3w.*

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## CHILD'S DEPARTMENT.



For the Christian Reflector.

## THE BUILDING OF BABEL.

In olden times,  
In eastern climes,  
When man had felt the flood,  
And all the earth,  
Possessed by birth,  
One language and one blood;

Inflamed by Fame  
To gain a name,  
Ambition's gaudy prize,  
They join their power,  
To build a tower,  
Whose top might reach the skies.

Peasant and king  
Their treasures bring,  
And all is freely given,  
And lo! at last,  
The walls are fast  
Ascending up to Heaven.

No longer now,  
They humbly bow,  
Before the Holy One;  
But full of pride,  
They turn aside,  
And worship self alone.

But he whose ken  
The hearts of men,  
As well as acts, can reach,  
Outstretch'd his hand,  
Amidst the band,  
And thus confounded speech.

Now old and young,  
In unknown tongue,  
Their thoughts proclaim around,  
And when they talk,  
They seem to mock  
Each other with the sound.

And hates arise,  
And discord flies,  
And fire each angry heart;  
Immediate, all  
Desert the wall,  
And men in anger part.

The bond thus riven,  
The world is driven  
To many a distant shore;  
And as they part,  
New Nations start,  
To meet as one no more.

Thus man may lower,  
In pride and power,  
And in his provest trust;  
God's angry frown  
Can dash him down,  
And trample him to dust.

And plans, most wise,  
That men devise,  
To pride or passion given,  
His power can swerve,  
And make subserv  
The purposes of Heaven.

THETA.

**Personal Decoration.** In a short time of universal famine, how many jewels would you give for a single half loaf of bread? In a raging fever, how many diamonds would you sacrifice for a moment's ease? In a parched desert, how many embroidered robes would you exchange for a cool draught? That these gaudy trifles should be valued at so high a rate is certainly no small disparagement to the understanding of mankind, and is a sad demonstration of the meanness into which we have sunk by the fall. Compare them with the sublime and lovely objects that every where meet your eye in creation around you. Can your richest purple excel the violet, or your purest white eclipse the lily of the valley? Can your brightest gems outshine the glory of the sun? Why then should enormous sums be expended in glittering baubles and sparkling dust? Compare them with your books, your Bibles, your souls—al! neglected for their sake! Arise, at once, to correct sentiments and noble aims, making the Bible your looking glass, the grace of the Spirit your jewels. If you must shine, shine here; here you may shine with advantage in the estimation of the wise and good; in the view and approbation of the lovely angels and the eternal God: shine in death when the lustre of the fine gold has become dim, and the ray of the diamond extinguished—shine in the celestial hemisphere with saints and seraphs, amid the splendor of the eternal.

**I must think forever!** I must think forever. Would an eternal train of my usual thoughts be either worthy of me, or useful to me? I must feel forever. Would an eternal reign of my present spirit and desires please me? I must act forever. Would an eternal course of my habitual conduct bring happiness, or bear reflection? Philip.

**SERIOUS FIRE.**—On 25th ult. about half past nine, a fire broke out in the counting room of the store of J. F. Woodward, on the north side of Bridge street, and before it could be subdued, destroyed six buildings occupied by C. Benton and Co. soap and candle manufacturers, Wm. May and J. F. Woodward, grocers, W. Webb, tailor, and a house occupied by several Irish families.—Chr. Sec.

The aggregate debt of all the States, existing and authorized, is \$198,907,824.32.

## THE CAUSES OF THE BORDER WAR.

**Messrs. Editors.**—There is a very general mistake in supposing that when quarrels arise from trivial causes, the evils flowing from them will be proportionately small.—It is just the reverse. No family quarrels are so inveterate, as those which arise from little causes. A great offence is often acknowledged on one side and forgiven on the other, while in the case of small offences, each party accuses the other of unkindness and obstinacy, in not yielding so small a matter, and a recrimination of ill nature makes people ill natured and prepared to quarrel. Our present quarrel with Great Britain will be as much more inveterate than the last, as the cause is less. This principle has been exemplified in other cases. France once went to war with England on the account of the loss of a few games of chess. England went to war with Spain for cutting off a smuggler's ears. Bologna went to war with Modena for a bucket. The war lasted twenty-two years and was carried on with great malignity, and Bologna never got back the bucket after all, but it is still kept as a trophy of war by Modena. France has gone to war with Mexico for upstating a few French candy shops and eating up the contents, and for other items of a like nature; Now, is not the game, the ears, the bucket, or the candy, which caused the war, but honor; and many Christians who spurn with indignation the idea of a duel between two individuals, approve of a national duel fought by hired multitudes.

There seems to be a wonderful misapprehension of the public on the subject of the N. E. boundary, whether purposely led astray or not, I cannot tell. Perhaps the money, which has been so lavishly shovelled out by government, in Florida—amounting to more than twelve dollars a day for every soldier employed, most of which falls into the hands of paymasters and contractors, furnishing corn, as I am credibly informed at the cost of a cent a kernel—whether this prospect of gain from a border war has excited the cupidity of the patriots at the other extremity of the Union, and induced them to keep back a part of the truth, I cannot say; but this I know, that public opinion is in a wonderful error on this subject.

By taking the map of the disputed territory, it will be seen, that all that part of it, on which trespasses have been committed, might have been indisputably ours, if we had accepted the award of the Dutch king, and that the small corner which would have been left to England, north of the 47th degree of latitude, and cold as Zembla, would have been very nearly compensated for by Rouse's Point and the strip of land, three miles wide, extending from Lake Champlain to the St. Lawrence, which was awarded to us, as an equivalent. If it be true, as the Maine people say—but which, by the way, I do not believe—that a million of dollars worth of logs have been stolen from these lands while we have been quarrelling about them, and which we could have had the undisputed right to, whenever we pleased to accept the award, then, certainly Maine has been a great loser by not accepting it long ago. It always appeared to me that the award should have been at once accepted, and I verily thought our good people of Maine were playing a sort of Yankee trick, in pretending that they would reject the award, for fear that their over-eagerness would prevent Great Britain from doing so. "I happen to know," as the reviewers say, that one ex-governor of Maine thought it advisable to accept, with the exception that what we should get from the general government for Rouse's Point and the fort built on it, at an expense, I believe, of \$300,000, and from the sale of the land awarded us joining the north border of the State of New York, would be more than an equivalent for the small part of the disputed territory to be ceded to Great Britain. The difficulty was with us, for I am a Maine man myself, but of neither party in politics, and run the risk of being mobbed when I get home, by both parties; but I must do my duty, regardless of consequences; and if the loss of one life will save my country from war, she is welcome to mine. The difficulty is, that both political parties made the boundary question a hobby horse to ride into power on, and those who talked biggest about state rights, and the glory of Maine, and her ability to cope single-handed with Great Britain, got the votes; and so we have got ourselves worked up into the delirium of a war fever, and, as usual in all such cases, consider moderate men as traitors and enemies to the state, and the same spirit seems to have run through the country, and that man is esteemed the greatest patriot who is most ready to involve his country in war for any cause, and it is the same in all other countries, Christian or pagan.

When I sat down to pen these remarks, I meant them only as a preface to what I was going to say on the sin and folly of war—of all war, but the copiousness of the subject has led me farther than I had intended, and my remaining remarks must be brief. In the present state of the world, war is entirely unnecessary, and it can be avoided, if men would choose to avoid it. But it fills the pockets and gratifies the ambition of the few, who are dazzled with the glare of military glory, which when analyzed, is found to be only the praise of the vulgar. Men in this enlightened age could avoid war if they chose to avoid it. The ostensible causes of war could always be settled by a reference to one or more individuals.—The great difficulty lies in the real causes of war, ambition, cupidity, love of power, &c. &c. In war property changes hands. The poor become rich and the rich become poor, but for one poor man who gets rich in a general and extended warfare, a hundred rich men become poor, which some think full as good. War is a ladder, by which men climb to wealth and fame; and though a thousand break their necks in the attempt, for one who succeeds, there are too many to try it.

I said that war could be always avoided, if men had the will to do it. A code of international law could be agreed on by mutual consent, which would remove many of the ostensible causes of war, and the remaining difficulties could be settled by a court of eminent jurists, chosen out of all the Christian nations favoring the measure, as easily as the United States court settles disputes between two states; but the misfortune is that mankind are so fond of military show, pomp, and parade, that they do not wish wars to cease. Universal peace cuts off the hopes of many proud aspirants to honor and profit, and therefore men in general are unwilling to examine the subject. But there are some few exceptions. An ex-governor of the State of Maine—not he already referred to; heard a lecture on a Congress of Nations in the hall of representatives of that state. He told me some months afterward, that though at the time, he had not much faith in the plan, yet from his acquaintance with the border difficulties, he was now convinced that had such a court existed, our difficulties would have long since been settled to our entire satisfaction. But then there would not have been this "flare up" of patriotism and passion, which we daily witness. The legislature of Massachusetts has also had the subject of a Congress of Nations under consideration for five years; a lecture was also delivered in their hall, and shortly after, resolves recommending the plan to the attention of the general government passed by an unanimous vote in the House, and with only two dissenting voices in the Senate.

If this be the case, why is not this plan adopted? Just for this plain reason; the world is not yet ready for it. To prepare the world is the work of the church. She is "the salt of the earth" and "the light of the world," and God has put it into her power to stay the plague of war, when she shall choose to do it. It is in vain that we expect the world to go ahead of the church, "for the law shall go forth out of Zion and the word of the Lord from Jerusalem," before God will "rebuke strong nations afar off" and cause them to "beat their swords into ploughshares and their spears into pruning hooks." (See Micah iv. 2-3.) And all the evils which will fall on this country, from the coming war, and all the blood—the blood of souls—will be found in the skirts of the garments of the church in general, and of ministers in particular; for as it is as vain to expect church members to go ahead of their minister, as it is to expect the world to go ahead of the church, and this I know by long and sad experience. It is now too late, by instruction and preaching, to prevent the impending war. Prayer and prayer only can do it. If the ministers of the gospel neglect both, let them look to it at the great and last day, and be ready with an excuse to give to the Prince of Peace, when he shall demand of them why they have neglected his cause. W. L. New York, March 7th.

## SLAVERY.

From the Emancipator.

**CRUELITIES OF THE SLAVE SYSTEM.** We are frequently inquired of why the slaveholders have been so sensitive respecting the horrid tales related by James Williams, when narrations of facts corroborated by slaveholding authority, of far greater cruelty, remain unnoticed by them. The reason undoubtedly is, finding James had mingled some fiction with his facts, they thought that by showing he was not a credible witness, they could remove from the minds of northern people all belief that equal and greater enormities were continually perpetrated where slavery exists. But the truth is, the sufferings of the slaves are vastly greater than has been depicted. Some, indeed, treat their slaves with comparative humanity, and after robbing them of personal freedom and the wages of labor, do not proceed to torture their bodies; but where the laws authorize vindictive punishments, wherever man has unlimited control over his fellow man, there cruelties will exist. It would be so in the free states, if the same system and the same code prevailed. It is vain to say it is not for the interest of masters to beat, maim or murder their slaves; nothing stands in the way of the master-passion, for the time being, and it will seek gratification at whatever expense. Who does not know this?

We are in possession of facts, which slaveholders, though they may grieve and deny, yet cannot disprove, and which have never been published, showing the cruelties of slavery; both as it regards the body and the mind. Many of those cruelties have been perpetrated by persons who are styled "chivalric," or who have the reputation of "piety." When published, with the evidence on which they rest, it will be seen that cruelty is inseparable from the system, that in every slave community the bodies and minds of the unhappy victims are tortured by refined cruelties, and under sudden bursts of passion, and that no age, sex or condition in life is free from acts of cruelty at which humanity shudders. The truth of the poet Cowper's lines will be fully shown—

"Man's inhumanity to man  
Makes countless thousands mourn,"  
The Executive Committee have employed a competent person to collect and arrange these facts for publication. It will be done with deliberate care, so that "the truth, and nothing but the truth," though by no means the "whole truth," shall be presented, and the people of this country, and of other countries, will have the opportunity of seeing, from these specimens, a true picture of American slavery.

**PICTORIAL.**—A picture is advertised for exhibition, called the Circassian Slave—the slave woman on sale being white, and the purchaser dark. It is thus described in the puffs: "The Circassian Slave—By Dobble, represents a scene which is of frequent occurrence in the East. An Armenian Slave Merchant is eagerly bargaining with a Turkish Pacha for the sale of a beautiful Circassian female, whilst the latter 'from friends, and home, and freedom, far estranged' with natural delicacy of feeling, and undisguised horror, shrinks from the steadfast gaze of her future owner. The artist has given to each figure an expression so speaking, so true to nature, so wonderfully correct, that we became lost in admiration of his art and almost forget that it is the faithful delineation of a barbarous custom, which leads us to be grateful that our lot is cast in a happier clime."

Happier clime, indeed? Will the man carry his picture to the South? Incendiary!

The Trinidad Standard states, "the conduct of the lately liberated population in this colony is most exemplary, but still the planters are calling out as loudly as ourselves for emigrants." [Not how to get rid of them.—Ed. ENAN.]

## SLAVE-HOLDING ARGUMENTS.

1. Slavery is right, because the colored people are by nature so indolent, that they will not work, unless compelled by a state of servitude.

2. Slavery is right, because, if the colored people were emancipated, they will do all the work and prevent white people from obtaining employment.

3. White men cannot work in a hot climate, but the people of color delight in heat and sunshine, hence it is right to keep them as slaves, to work in hot climates.

4. If the people of color were free, they would leave the warm and sunny climes of the South, and emigrate to the bleak and frozen regions of the North.

5. Slavery is not an evil, for the slaves are attached to their masters and contented with their condition, they would not accept freedom if it was offered them.

6. If the slaves were liberated, their revengeful feelings for the wrongs they have suffered, would induce them to cut the throats of their former masters.

5 It is right to hold the colored people as slaves, because they are an inferior race, incapable of energy, learning, or intellectual improvement.

8. It is necessary to prohibit the slaves from being taught to read, or from holding religious meetings, because such is their capacity, energy, and enterprise, that they would acquire knowledge and power, and overthrow the dominion of their masters, if allowed the opportunity of improvement or of concert.

9. The North has nothing to do with slavery, and is in no way responsible for its continuance.

10. The North is morally bound by its compact to uphold and sustain slavery; it is its duty to do so; and if it should abolish slavery where it has the legal power to do so, it would, by the force of its example, indirectly abolish it where it has no legal authority for that purpose.

11. The blacks are naturally disposed to idleness and the whites to industry, therefore the whites ought to live in idleness upon the forced labor of the blacks, thus correcting the errors of nature in reference to both parties.

From the Journal and Register.

## FUGITIVE SLAVES.

Judge Collett, a native of Virginia, for many years Chief Justice of the state of Ohio, and one of the best and purest men in it, in conversation relative to giving aid to slaves escaping from their masters, is reported to have said—"If a colored person were to come to my plantation, without asking any question I would give him a piece of bread and butter, and say to him, 'there lies the road, my good fellow.' What a farce, then, is this bill now pending in our legislature touching fugitive slaves. It is worse than a farce. Ohio loses caste, when she attempts to impose penalties upon her citizens at the dictation of foreign slaveholders. See if the event does not prove this assertion true."

OHIO.

From the Colored American.

## THE COLORED MAN IN THE COUNTRY.

Messrs. Editors.—I am a resident of the country, although I have a temporary residence in this city for this winter season. I have been brought up in the country and accustomed to country habits and country modes of getting a living. I have been thinking that perhaps my colored friends would like to know a little about this way of living; and I write the more freely, hoping to persuade some who have not the means of a respectable subsistence here, to go where it may be obtained at an easier rate.

I suppose the majority of the colored people in this city are poor, and many of them have not a little trouble to find their daily wants supplied. Consequently they are compelled to enter the most menial departments of service; many of them are waiters, and many for a scanty sum are doing the drudgery of those who look upon them with scorn and contempt. But few are in any lucrative business. Some are mechanics, and some are doing a tolerable business in one sphere and in another, but all are more or less subject to, and suffer from the deprivations and adverse influences, which in these large cities meet the colored man. But in the country these obstacles are to a great extent removed. There, the mechanic finds abundant employ; his society is with those, who, like himself are accustomed to labor; his sympathies are reciprocated; he finds a neighborly hand extended to assist him in time of need; in short, he makes one of the little community among whom he lives. True, he may not get quite as much for his labor as he does in the city, but it is just as good for him, since he can live much cheaper in the country than in the city; his rents, his supplies for his family, cost far less than here.

But let me suppose a colored man worth \$1,000, to go into the country and take up the business of farming, (which by the by is the most independent mode of life). He goes where land is cheap—into a new country.—He goes with a willing heart and a strong hand to establish for himself a home; the greatest temporal blessing this earth affords—a home for himself, his wife and his children. He buys of the government four hundred acres of land and pays five hundred dollars. He now has his land—he is now a little King—the lord of his own soil. Besides this he has in his pocket five hundred dollars in cash. With this he builds his house, clears a portion of his new farm, buys his team, moves his family on to his own soil, and begins to live. For a few of the first years, while he is clearing his farm and rendering it more and more fruitful and profitable, he may not enjoy all the privileges of the old and established farmer, but he soon becomes an old settler, and with his neighbors he soon enjoys an abundance of the fruits of industry. He becomes independent, raises his own grain, fattens his meat, makes his own cloth, rides in his own carriage, and drives his own horse, enjoys his own family circle, and none to molest or make him afraid. He works when the sun shines, and when it rains, he sits under his own roof and rejoices to see his crops grow. He puts his seed into the earth during the day, and leaves it to sprout and grow while he slumbers away the shades of night upon his couch.

Thus he does in the spring-time. In the summer and autumn his diligent hand secures his crops, stores his barns and his granaries with the results of his labors. In the winter he cuts his own wood, from his own farm he does not pay \$8.00 per cord for any thrasher his own grain, carries it to mill with his own team, and either sells or gets it ground into flour for his family; takes care of his own cheerful fireside, and enjoys his comforts within, while the chilling blasts of winter are howling without.

This, dear reader, is a simple picture of the industrious farmer, as he lives in the country, drawn by the hand of one who has spent his days thus far, in this delightful employment. This is just what the colored man would be with his \$1,000, if he was industrious and economical for a little time. What colored man would not feel that his condition was essentially better, if he could say, *such is my condition?*

But reader, you need not wait to get your 1000 dls. before you go. If you have half that sum go and buy what land you can and save money enough or provide some other means for living, while you clear and cultivate your land. If you have but one hundred dollars, even that will buy eighty acres of land, which is enough for two hearty men to work on constantly.

But there are a great many in this city who are young and have no money. Let them go into the country and hire out to a good farmer for two or three years, and while they lay up their one hundred dollars every year, let them become better acquainted with the principles and practice of agriculture, and by that time he is prepared with his knowledge and his money to buy his farm and go into business. He too, soon becomes an independent liver.

And now let me ask the reader, who would not prefer a condition like this, to that of doing the drudgery of the New York Nabobs? Besides, there are many advantages enjoyed in such a condition. There the colored man can school his children, there to a great extent he is delivered from the prejudice that now crushes him, there he can lay up a supply for a future day of need, and there, when he lays down upon his pillow of death, he can feel that his children are not thrown destitute upon an unfeeling world, but they have the inheritance of their father, to educate and bless them, when he has left them behind.

Let our colored friends then, who would improve these opportunities of blessing themselves, their children, and their race; arise and lay to the work. F. A. S.

From the Emancipator.

## DON'T AGITATE SUCH SUBJECTS!

One of our good Deacons who is exceedingly nervous on some peculiar subjects, said last Fall, when Mr. Whitney, agent of the American M. R. Soc., was about to lecture in this place on that subject—"I shall not attend. I will not hear any one on that subject, it ought not to be brought into any church, or spoken of on the Sabbath, neither will I have one of their papers in my house or family." We had a lecture from Mr. Whitney, however, which left a good impression on the public mind, but the Deacon, true to his word, was absent. His zeal and anxiety for the peace and prosperity of the church has again of late revived, and through his instrumentality the church has of late been called together "to vote that no exciting subject should be introduced into the church, especially Temperance Moral Reform, and Abolition; that no allusion should be had to these subjects in any of our religious meetings, and that the church should not be used to hold meetings in for the discussion of those subjects, nor should any meeting be held in the place at present on abolition."

We have a M. R. Society here, and our minister belongs to it—we have a Temp. Soc. of 300 or more on the Tee-total principle—we have an Abolition Soc. of more than 300. Although a strong effort has been made in the church of about 400 members to carry their resolutions and put down liberty of speech and free discussion, yet they could not raise a majority, they were wholly defeated in their object, while they afforded the friends of those causes a fair opportunity of expressing their sentiments and establishing their principles. JUSTICE.

New Britain, Conn., 18th Feb., 1839.

Commend us to a fellow who will rob hen-roosts, steal sheep, or plunder the pennies from a dead man's eyes to buy whiskey with;—but the wretch who for any consideration will aid in dragging back the fugitive slave to the hopeless toil and torture of the southern prison-house, is capable of any act of scoundrelly meanness and black-hearted villainy for which language affords a name.—Herkimer Journal.

## TEMPERANCE.

## INTEMPERANCE IN HIGH PLACES.

Writers from Washington represent some of the members of Congress, on the last night of the session, as highly excited by strong drink, and who consequently exhibited themselves in no very interesting light. A western member was found in a committee room with his coat off, and a brandy bottle by his side! Another accidentally fell down while passing through the tellers on a division of the House! Such scenes are disgraceful in the extreme, and ought to call forth a burst of indignation from the whole American people. The sin of intemperance as it exists in Congress is thus rebuked in the following extract from the Madisonian.

"We have an undying horror of drunkenness.—It is a vulgar beastliness in violation of the laws of nature and the ordinances of Heaven. We regard it as a sin against one's self, against society and against decency. It is disgusting and afflicting enough in the utmost retirement of private life, but when it invades the national Legislature, and reels, and fumes, and slobbers, in that once high place, before the gaze of the world, we regard it really and sincerely in a moral point of view as a public crime and which derives additional turpitude from the fact of its imposing its responsibility in some sort upon the public, of its endangering the public trusts and of its setting an eminent example of debauchery to the millions of people who look to the Legislature for the dignities the proprieties, in a word for the deportment of citizenship. We forbear to develop further the scene yet vivid in our mind."

**AWFUL EFFECTS OF INTEMPERANCE.** As a conductor of a public journal, it becomes our painful duty to record one of the most distressing occurrences, occasioned by intemperance, that we have any knowledge of. The wife of Mr. Samuel Greede, of this place, (latterly residing in Middletown,) was found in her house on Tuesday evening last,

about 8 o'clock, burnt to death,—her clothes having taken fire, it is supposed, from the stove, while in a state of intoxication. The person who first found Mrs. G. informed that no one who did not witness the scene can form any adequate conception of it. When he entered the house, the room so filled with smoke, that it was some time before he discovered the actual condition of the family. There was no light in the room except that of a faint glimmer from the fire in the stove and that produced by the burning garments which enveloped the unfortunate woman.—She lay stretched on the floor near the stove, entirely lifeless, and as disfigured—her clothes more than half burnt off. At her feet lay a nestling her child, about 18 months old, unharmed, and flames providentially, not having reached it.

In an adjoining room her husband was found in bed, so stupefied from the effect of liquor, as to be utterly insensible of the situation of his wife, until awakened to a awful reality. In a closet was found a quantity of rum, the cause of all this misery.

We forbear making any extended comment upon this melancholy incident, the duty has compelled us to state the facts, connections of the departed are highly respectable, and long have deplored the evil which has at last consigned her to an untimely grave and but for which, would have been a blessing to her family respected by all who knew her.—[New Herald of the Times.]

## MISCELLANY.

## THE WINDWARD ISLANDS.

This is the general name given to the group extending from Tortola to Trinidad, and including also St. Christopher's, Nevis, Antigua, Montserrat, Dominica, St. Lucia, Barbados, Vincent, Granada and Tobago, with the F. Islands. It must be allowed that no small island was required to cook up such an account of the state of things in the emancipated lands, as could safely be copied into a S. Carolina paper. But the New York Express has done it. The account which published the news brought last month the ship Emily, was copied in full in the C. S. C. Gazette, of Feb. 20. And this declares that "it is not Jamaica alone that suffers, but the other Windward Islands." mark how a few facts make that story long. We take the following articles from the Western Daily Journal of Dec. 4.—Edman.

**SANT CHRISTOPHER.**—The Trinidad Standard says, "At Saint Christopher the new colony appears to work better than in any colony in the Antilles." A census of this island has been taken, and the total population on the 31st July last, found to be 21,578.

**BARBADOS.**—The Barbados Mercury of 10th November says—"It affords us the greatest gratification to learn from several respectable planters, that the agricultural laborers of their estates are conducting themselves to their entire satisfaction, and that, in every respect, as far as their observations tend, matters are progressing smoothly. complaints, we on the other hand hear made by some of the planters against brother managers, on the score of *entirely laborers* from estates where the people are satisfied and are willing to work for fair wages, upon a pretext of giving higher rates pay for labor."

**TOBAGO.**—The Gazette of the 29th Oct. states that the branch of the Colonial Bank at that island, had been exchanging their debt for British silver at the rate of four shillings in order that they may be able to accommodate the planters, who do business with them, every facility for the prompt payment of laborers.

**DEMERARA.**—The Guyana Chronicle of 24th October says, "that one month's labor calculated to have been lost since the 1st August, before the laborers could be brought settle down to regular work, under the expected and exciting change which they underwent. The diminution of exports, compared to the corresponding quarter of the year, is not in the same proportion as third, as we have before more particularly noted. We see no grounds for depending on this or any other account, but decidedly reverse."

**COLONIZATION.**—In a previous number observed:—We rejoice to find that immigration to this colony about to receive an additional stimulus, by the establishment of a navigation between this and the islands. It is as ought to be; every possible facility be given to bring free men, not indentured apprentices TO this colony, where they are so wanted, and where we can afford to give high wages."

**Turkey.** The Porte has decided on establishment of even academic institutions or colleges in Constantinople and other cities of its dominions, Asiatic as well as European. The highest branches to be taught and the professors to come from Paris. Journal of Commerce.

**The Duelling Bill.** The President approved and signed the Bill to prevent punish duelling in the District of Columbia and it is now a law.

**Moosehead lake** which is situated at the North of the centre of Maine, is said to be of the most beautiful sheets of water in the United States. It is 46 miles long, and is navigable for the largest vessels, the whole lake has been built upon it for the purpose of towing rafts of lumber across the lake. A few years hence, and this lake will be one of the greatest depositories of lumber in the world.

**RELIGION ITS OWN WITNESS.**—Religion must stand on its own merits, and commend itself by its intrinsic excellency, and be judged of by the use and abuse of its professed friends. Not that a conformity to the spirit and precepts of the gospel, would not have a salutary influence on man, considering him as an imbecile creature, and as influenced by external motives, and as influenced by example. Nor do we make an apology for infidelity, or professing professors of religion; but our duty is simply to show, that there is no wisdom in destroying our souls because others do not do their duty.—Eastern Baptist.

**Widows of Revolutionary Soldiers** who are entitled to pensions under the act of July 7, 1838, are now paid the amount due them at the Merchants Bank at Boston.

**A NEW WORK BY DR. CHANNING.** We learn that James Moore and Co. now in press a work from the pen of Dr. Channing, entitled Remarks on the Slavery Question in a Letter to Jonathan Phillips Esq. make about 96 pages 12 mo.—and be next week.—Christian Reg. March 30.